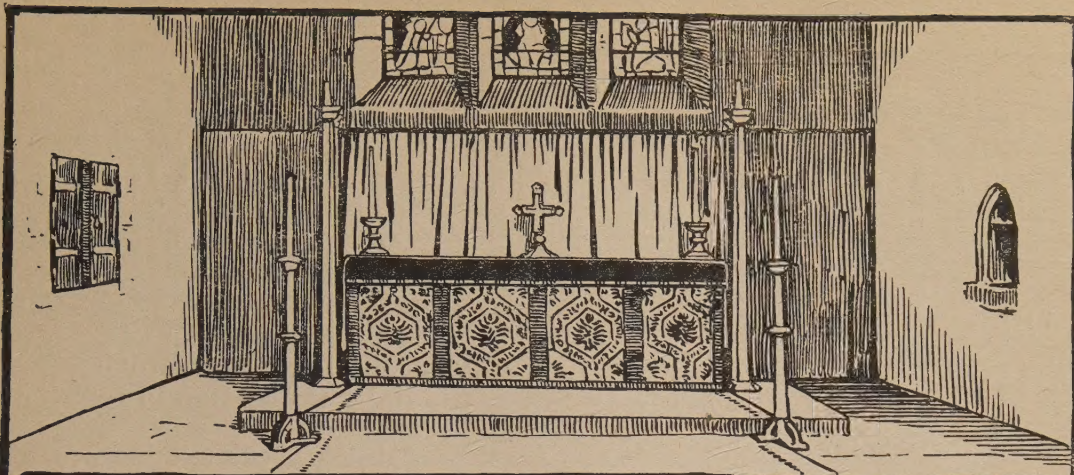




THE ENGLISH CATHOLIC

Quarterly Gazette of the
Anglican Society.

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Spring,
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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE :

- 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
 - 2.—To study and appreciate the English use.
 - 3.—To discuss Ceremonial and Art generally as adjuncts to worship.
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THE ENGLISH CATHOLIC.

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SPRING, 1930.

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GENERAL SECRETARY'S NOTES.

Correspondents sometimes take us to task for having founded "yet another society." This dislike of societies seems in a few cases due to a dislike of enthusiasm in Church matters which was more common 150 years ago than it is to-day. But our critics are not as a rule old-fashioned. They suffer rather from the opposite failing.

If they could be induced to read again the briefest of text-books of English Church History they would discover "societies" and "groups" have been at the back of every religious revival within the Church of England during the last 250 years. The religious revival in Queen Anne's reign, the Methodist, Evangelical and Catholic movements were all in origin "societies" or "groups."

The extension of the Church overseas, the dissemination of Christian literature, care for the Church's poor and destitute, the Maintenance of Church Schools, the division

of unwieldy dioceses, and many other good works have been effected by the work of "societies" within the Church. "Societies" do not always fight bishops as some people seem to imagine! He is a brave man who would call a halt to the progress of Church societies and say "Thus far and no further."

There are at the time of going to press 223 members of our own Society. The Rev. C. W. Jackson, The Vicarage, Waltham Cross, Herts, has kindly consented to act as secretary for the diocese of St. Albans.

The Annual General Meeting will again be held in London, October 14—16. Details will be published in the next issue of the *English Catholic*.

The Treasurer is very grateful to those who have kindly sent donations to the General or Publications Fund.

W. E. NORRIS,

Hon. General Secretary.

THE CHAIRMAN'S NOTES.

The season of Lent is one in which we would willingly set aside the consideration of subjects likely to give rise to unnecessary controversy, and I will content myself with a word in regard to the Archbishop of York's recent motion in the Church Assembly to appoint a Commission to enquire into the present relationship of Church and State.

To condemn such a motion on the ground that it will serve merely to aggravate disagreement and dispute is to overlook its true purpose.

Nor was the contention of *The Times* more justifiable, that the rejection of the Revised Prayer Book by the House of Commons had been used practically as an excuse for stirring up agitation about a subject which could well be left alone.

It is true that former proposals passed by the Assembly had been rejected by Parliament and that the Church had on those occasions raised no question. But they were matters of an utterly different character from that of the Revision of the Prayer

Book. For that is, in the last resort, a spiritual matter, concerned intimately with the Worship of the Church. It is not so much the fact of rejection by the Commons, as the character of the reason proposed which gives its special significance to the present situation.

This is no occasion for a Disestablishment Campaign, but rather for an honest and sincere attempt so to amend the relationship between the State and the Church of England that the activities of each in regard to the other may be so defined as to render to both their proper dues.

I was very glad to have the opportunity of speaking on the work of the Society at a meeting at Selwyn College, Cambridge, on February 13th, and I am very grateful to Mr. B. T. W. Biggs for his kindness in arranging this meeting.

The Annual General Meeting of the Society will be held in London from Oct. 14—16. Further information will be given in the next Quarterly. H. ADEANE BYARD.

LAMBETH AND THE FURTHER EAST. By the Rev. C. B. Moss.

The Christian religion is commonly regarded, both by Europeans and Asiatics, as the European religion. And yet it not only began in Asia, but for thirteen centuries, until the campaigns of Timur Khan, its extension in Asia was almost as wide as in Europe. We have long been accustomed to think of Christendom as divided into "Eastern" and "Western". It is seldom realized that there was once a third Christian world, to which the Greeks of Constantinople were "the Westerns," and that the surviving fragments of that world may be of considerable importance in the evangelization of Asia.

In the early Church, besides the regions where Greek and Latin respectively were the theological and liturgical languages, there was a third region where their place was taken by Syriac. The Syriac-speaking churches had their own authorized version of the Bible (the "Peshitto"), their own theological outlook, their own liturgies, their own Fathers. Politically, they belonged partly to the Roman and partly to the Persian Empire. Those churches which were in the Roman Empire ultimately became part of the patriarchate of Antioch: but those in the Persian Empire had a patriarchate of their own, founded in the third century, which was never at any time subject to any of the "Western" bishops. The patriarch of the East had his see at Seleucia-Ctesiphon, on the Tigris.

In the fifth century the Syriac-speaking world was split asunder by the great Christological controversy, which was closely connected with the rivalry between the sees of Alexandria and Constantinople. The subtleties of Greek theology could not be reproduced in Syriac: consequently Syriac-speaking theologians did not understand the points at issue, but they were very sure that Nestorius of Constantinople, himself a Syrian, had been atrociously treated by Cyril of Alexandria, and however little sympathy we may feel with Nestorian theology, we can hardly say that they were wrong. Twenty years later the pendulum swung round: the successor of Cyril was condemned at Chalcedon, and Nestorius himself, as we now know, accepted the result.

The Church in the Persian Empire was not represented at "Oecumenical Councils" (which were councils of the *οἰκουμένη*, the Roman Empire, and were always summoned by an Emperor). Even the decrees of

Nicaea did not reach Seleucia-Ctesiphon for eighty years. The statement often found in our Church History text books, that "the Nestorian Church rejected the Council of Ephesus," is not true, for the decrees of that Council never reached it. But the Patriarchate of the East did accept the decrees of Chalcedon.

After Chalcedon there was a period when the emperors and the see of Constantinople accepted Monophysitism and rejected Chalcedon, in order to reconcile the Egyptians: the Egyptian monks were always fanatically anti-Chalcedonian. During this period the Patriarchate of the East broke off communion with Constantinople. It was encouraged to do so by political considerations. The Church in Persia was under a Zoroastrian king who was always on bad terms with Constantinople. The Christians were less likely to be persecuted if they could show that their religion was different from that of the King's enemies beyond the border.

When Constantinople returned to Chalcedonian orthodoxy (which happened, curiously enough, just when Belisarius had reconquered Italy for the Empire!), the Church in Persia had drifted so far away that communion was never fully restored.

Meanwhile the propaganda of the other, the Alexandrian, party had spread over Syria while the Byzantine government was Monophysite. When Constantinople returned to the faith of Chalcedon, the Emperor Justinian tried to suppress Monophysitism by imprisoning all the bishops of that party. He was thwarted by the enterprise of the monk Jacob Baradeus, connived at by the Empress Theodora. Jacob had himself been consecrated by three bishops in prison, and then went about all over the eastern provinces, disguised as a beggar, consecrating bishops and ordaining priests by the hundred. The government could not lay hands on a particular beggar, any more, I suppose, than a modern government could in India. The Church maintained by this means is still called "Jacobite," and is in full communion with the Coptic Church, the national church of Egypt, and with the Abyssinian Church, which till a few months ago was completely subject to the Coptic Patriarch.

Thus Syriac-speaking Christendom was divided into two sections, "Nestorian" and

"Jacobite", neither of them in communion with the Orthodox Churches of Rome and Constantinople. But the "Nestorian" patriarch was head of the great Church of Mesopotamia and Further Asia; the "Jacobite" patriarch was one claimant to the see of Antioch.

Upon this state of things burst the Moslem conquest; the different Christian communions accepted the position of "millets" or subject races in the Arab Empire, tolerated on condition of making no serious attempt to proselytize their masters. And this position remains to this day.

But the East Syrian, "Nestorian," or, as it is now called, Assyrian Patriarchate of the East was extending itself far beyond the limits of the Arab Khalifs' dominions. In the fourth century, at latest, it had a branch in India, which claimed (perhaps correctly) to have been founded by St. Thomas the Apostle: in the seventh century its missionaries had reached China, as the still existing Singanfu Monument bears witness. In the thirteenth century the patriarchate, now transferred to Baghdad, included twenty-five metropolitan sees, one of which was at Peking, and over 200 bishoprics. In the Syriac Life of Yahb-Allaha III, recently translated, we read how this Chinese monk went on pilgrimage to Jerusalem, and being unable to get there, was made patriarch, because he could speak the language of the Tartar conquerors: and how his friend, also a Chinese, went on an embassy to the West, was received as an orthodox Catholic at Rome, and said Mass in the presence of our King Edward I.

There were two great differences between the position of the Church in Asia and in Europe. In Europe the kings became Christian: in Asia, though there were Christian princes, rumours of whose existence were the cause of the mediaeval legend of "Prester John," the great rulers were hardly ever Christians. Consequently, even at the period when the Church was strongest, it was still in a minority, and liable to persecution at the will of the Great King. We sometimes wish that the evangelization of Europe had been more thorough, that mediaeval Christianity had not been so corrupt. But suppose that Charlemagne and William of Normandy and Frederick Barbarossa had been Moslems (as they might have been, if Charles Martel had been beaten by the Arabs at Tours, or Leo the

Isaurian had failed to hold Constantinople). What would have become of the Catholic civilization of Europe?

The other great difference is, that in Europe, after the conversion of the Roman Empire, there was no great rival system. The Albigenses might have become one, if they had not been promptly and ruthlessly suppressed. But in Asia the Christian Church was confronted by Islam, Hinduism, and Buddhism: each of them the religion of a long-established and highly civilized group of kingdoms. To these we must now add the materialist and atheistic religion of Lenin, with the resources of the Soviet Government behind it: by which the body of Russia is possessed, like a man possessed by a devil.

We cannot blame the East Syrian Church that it did not succeed in overcoming obstacles far greater than European Christianity has had to face.

The ruin of Christianity in Further Asia was brought about by the Tartar conquests. From Jenghiz Khan (1206—1227) to Timur Khan (1369—1405) all Asia and large parts of Europe were ravaged by Tartar hosts. The Tartars were originally heathen: some of the kings, including Hulagu, who in 1258 sacked Baghdad and put an end to the Khalifate, were baptized Christians: but ultimately they accepted Islam. Timur Khan (known in Europe as Tamerlane) destroyed the Christian Church wherever he went, and nine-tenths of the population as well. "The land was as the Garden of Eden before him, and behind him a desolate wilderness." The great Arab civilization of the Abbassides, now six centuries old, perished completely. The Tartars even destroyed the irrigation works in Mesopotamia, which had been the basis of that country's prosperity ever since the ancient Sumerians.

Only a few scattered fragments of the great Patriarchate of the East were left. The Patriarch took refuge in the inaccessible mountains of Kurdistan, where his successors remained until 1918. It is said that there was a Christian Church in the island of Socotra, near Aden, till the seventeenth century. Syrian Christianity has left no traces in China, unless, as some think, the secret society known as "The Medicine of Immortality" is a survival of it. Some hold that the Amida sect of Buddhists in Japan, who believe in a Saviour who put off his

entrance into Nirvana that he might deliver his people, have been influenced by Syrian Christianity.

In South India, however, a flourishing Church was found by the Portuguese on their arrival in the sixteenth century. It had, it is true, purchased for itself immunity by ceasing to carry on missions, and had become practically a caste in the Hindu system. The Portuguese imposed their own religion upon this church by force, with the aid of the Inquisition, and burned all the ancient liturgical books (1599). Sixty years later about half the Malabar Christians revolted against the Portuguese, and sent a candidate for the episcopate to be consecrated by their own Patriarch. But they could not reach the Patriarch of the East in Kurdistan, so they obtained consecration from a bishop sent by the Jacobite Patriarch of Antioch. The Christological difference was ignored: any patriarch independent of Rome would do! Since then the Church of Malabar has been in communion with the Jacobite Patriarch of Antioch, with the Jacobite Liturgy of St. James, in Syriac. It is said to number at present about a quarter of a million.

In modern times this ancient Church in South India has suffered further divisions. Early in the nineteenth century Dr. Claudius Buchanan introduced it to the notice of the Church Missionary Society. Reforms of various kinds were badly needed, but the C.M.S. was not at that time the most suitable means for the reformation of an ancient eastern church, and the result was the schism of the "Mar Thoma Church." This sect has translated its liturgy from Syriac into the vernacular (Malalayam), but has also given up various Catholic practices, such as prayers for the dead.

In 1880 a section of the Malabar Christians who had remained under Rome revolted, and obtained a bishop from the successor of their original patriarch in Kurdistan. So that the Church of Malabar, to which King Alfred sent offerings as a thanksgiving for his deliverance from the Danes (the first known connexion between England and India), now exists in four sections:—

- (1) Uniats in communion with Rome;
- (2) Jacobites, in communion with the Jacobite Patriarch of Antioch;
- (3) "Mar Thoma" Christians;
- (4) "Nestorians," in communion with the Patriarch of the East.

The four sections together number a million, about a quarter of the population of the State of Travancore. The Jacobite section is closely in touch with the Oxford Mission to Calcutta: a great spiritual revival has taken place, and missionary work has been begun among the neighbouring outcastes.

Meanwhile the Patriarchate of the East, the authority of which had once extended as far as China and India, was confined to a small nation, the Assyrians, living partly in Turkish and Persian Kurdistan, and partly in the plains below. The succession to the patriarchal office became confined to one family, the House of Mar Shimun, a member of which was chosen in boyhood and specially set apart to succeed to the headship of church and nation when the time came. In the sixteenth century there was a dispute as to the succession, and one of the claimants, with one-third of the nation, eventually submitted to Rome. This section is now known as the "Chaldean Church."

In 1886, in consequence of an appeal by the Patriarch of the East to Archbishop Benson, the "Archbishop of Canterbury's Mission" was sent to Kurdistan to help the Patriarch and his clergy to restore the spiritual and intellectual life of their church. This mission, of which the present Bishop of Moray was the first head, and which included, at one time, some of the Sisters of Bethany from Lloyd Square, continued until 1914. Much valuable work was done; the Liturgy and Offices were printed, the clergy were educated, and an example of the policy of the English Church to help and not to proselytize the Eastern Churches was provided, which had the happiest effect throughout the East.

In 1914 the Mission had to be withdrawn, on the outbreak of war with Turkey. The Assyrians came in on the side of the Allies: but after the collapse of the Russian Army, the whole nation was expelled by the Turks, and about half of it perished. The remainder are now living as exiles in Iraq. Their young Patriarch, Mar Shimun XXI, was educated in England, at St. Augustine's, Canterbury, and Westcott House, Cambridge, and is now doing his best to provide for the continued existence of his people as a Christian church and nation in a Moslem country.

The Jacobite Church has also suffered through recent changes: the Jacobite Patriarch, formerly resident at Mardin, was expelled by the Turks after the war, and is

now living in exile at Aleppo. The old hostility between the two churches has ceased: when the Assyrian exiles, having lost everything, arrived at Mosul, it was the Jacobites who lent them a church.

What is now required is a fresh Mission of Help, which should support and educate both Assyrians and Jacobites. There should be a staff of at least two priests, who should be both competent theologians and practical men of affairs; and close touch should be kept with the Syrian Churches in Travancore, and also with the Anglican missions in India, the Oxford Mission to Calcutta and the Christa Seva Sangh, which are interested in those churches. (The Liturgy used by the Christa Seva Sangh, with the Bishop of Bombay's permission, is an adaptation of the Jacobite Liturgy of St. James.)

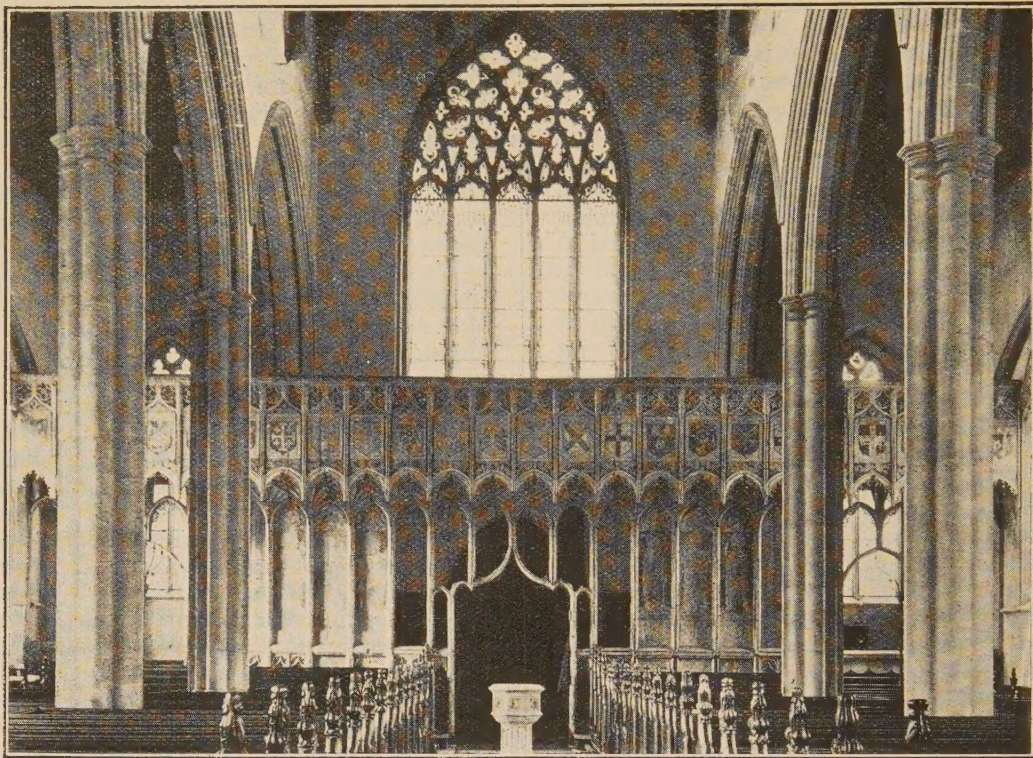
In consequence of enquiries as to the present faith of these two churches, the Lambeth Conference of 1920 was satisfied that both of them had outgrown the original errors of which they were accused, even if those errors really existed, and were not merely the result of misunderstanding. We need have no hesitation in treating both Assyrians and Jacobites as truly Catholic. Small though these churches are, they are the heirs of a great past, and they may yet be the basis of great developments in the future.

For the propagation of Christianity in India has reached a critical moment. The Indian Christians are eager for self-government, and the Anglican Church in India, which has just become completely self-governing, will be more and more controlled by natives of the country. But it will not be easy for them to distinguish between what is Catholic and what is merely European in the forms of Christianity presented to them by their European teachers. The missions of the Protestant sects have hardly any criterion at all for making this distinction: and their converts too will be self-governing before long. The existence, therefore, of a group of ancient Christian Churches which have always been Asiatic, and yet have retained the full hierarchical and sacramental system of the Catholic Church, may be of the utmost value. Every effort should be made to strengthen and unite the ancient Syrian Churches, and to inspire them with the missionary spirit: for they are already the most numerous non-Roman body of Christians in India, and it is they that must be the nucleus of the Indian Church of the future. On June 2, 1891, the then Metro-

politan of India, Bishop Johnson, preaching in Westminster Abbey, said that it was not beyond reason to hope that the Assyrian Church, once again placed in possession of the true faith of enlightenment, and restored to something of its former position, would become the greatest missionary agency in the conversion of Mohammedan and Buddhist Asia; and expressed the hope that teachers might go from Assyrian schools to Malabar.

The Patriarchal see of the East is traditionally of Apostolic foundation (its founder Mar Addi is identified with St. Thaddeus), and in any case is properly the chief bishopric and centre of unity for all Asia east of the Euphrates. Every constitutional or liturgical change that is proposed for the Anglican Church in India must be considered in relation to union with the ancient Syrian Churches. For if the present Christian missions in India (and indeed in Persia, China, and Japan as well), are to succeed where their predecessors failed, they must present as complete a form of Christianity as possible. The Evangelical religion presupposed in the books of Bishop Stanley Jones, of the American Methodists, admirable as it is up to a point, cannot be regarded as a complete or adequate presentation of historic Christianity. India needs the Evangelical witness: but she also needs Catholic order and Catholic sacraments. The fusion of both is required to break the caste system of Hinduism, to win Moslems to the religion of the Incarnation, and to defeat the propaganda of the Antichrist from Moscow. The Assyrian form of Catholicism is specially suitable for presentation to Islam: for the Assyrian Church, while thoroughly sacramental, makes use of no pictures or images which might offend Moslem prejudices: she is a living proof that the Catholic religion need not be presented in European forms.

We have before us the vision of a series of great Churches in Asia, loyal to the Catholic creeds, sacraments, and ministry, yet neither Latin, Greek, nor English: of the Patriarch of the East taking his place as the chief bishop of Further Asia; of autocephalous Indian and Chinese churches growing up in affectionate remembrance of their origin from the union of England and Syria, as the English Church looks back to St. Augustine and St. Aidan. The coming Lambeth Conference can, by strengthening our relations with the Separated Churches of the East, do much to make that vision a reality.



ATTLEBOROUGH CHURCH, NORFOLK. ROOD SCREEN.

This is the most perfect of all Norfolk screens, retaining its loft over the aisle sections as well as the central portion. Nowhere else is there a screen with its original rood-loft stretching right across the church. It is of the third quarter of the fifteenth century. Unfortunately it was removed to the west end of the church about a century ago. Note the filling in of three bays on either side to form reredoses for the two side altars. The white paint which covers most of the mediaeval decoration is to be removed shortly. The rood-loft front was repainted shortly after the Reformation, and has a fine series of episcopal shields set in frames of charming arabesque work in grey and white.

SOME GREAT ENGLISH CHURCHMEN. I. CRANMER.

By the Rev. V. L. Johnstone, Tutor of Keble College, Oxford.

I.

"The Church of England," said the Bishop of Gloucester on a recent occasion, "is fundamentally Catholic, incidentally Protestant." It is Catholic in the fullest and truest sense of the word. It is Catholic and at the same time critical. It preserves continuity with the past while adapting the expression of its beliefs and doctrines to the changing needs of the times. It is the Via Media between the hollow uniformity of Rome and the undisciplined vagaries of Dissent: and on that very account it is constantly and bitterly criticized. For the unintelligent, it is too indefinite: for the impatient, it moves too slowly along the road of compromise, harnessed securely to the wheels of State. It is the purpose of

these articles to attempt a defence of the Church by studying the lives and opinions of some of its leaders and apologists in the period least known and least understood by its critics, the three centuries between the Reformation and the Oxford Movement.

II.

Let us cast our minds back to the dark days that preceded the accession of Elizabeth and the official "establishment" of the Church of England roughly in the form we know it to-day. And let us betake ourselves to Oxford on a Tuesday morning, the 21st of March in the year 1556, a day of pouring rain. An excited crowd thronged the University Church of St. Mary-the-Virgin. Where undergraduates now sit in packed galleries listening intently to the

leading preachers of the day, a wretched broken old man of sixty-seven stood on a wooden platform opposite the pulpit, reading a paper. This was the seventh and final recantation of his heresies; this morning he was to drain the cup of humiliation to the dregs; Mary and Pole seemed to be triumphant. The document began with one of his finest prayers; it passed on into exhortations to charity and obedience; and then came the crux. He had come to the last end of his life; he must therefore now finally declare his faith "without colour or dissimulation." He had set forth writings contrary to the truth, which now he renounced and refused. But what writings? The speaker paused. "All such bills," he went on, "as I have written or signed since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, it shall first be burned. And as for the Pope, I refuse him as Christ's enemy and Anti-Christ, with all his false doctrine. And as for the Sacrament—"—he got no further. The Church was in an uproar: "Stop the heretic's mouth," yelled the friars; he was dragged from the platform and hurried away down Brasenose Lane to the place of execution. But not before he had plainly said that "as for the Sacrament" he believed what he had written in his controversy with Bishop Gardner: he rejected Transubstantiation. And in the fire, he held the hand which had written otherwise in the flame till it was burned.

That was Cranmer's end, the triumphant conclusion of an apparently pathetic career, a triumph that secured the victory not for Rome nor for the revolutionary reformers of Germany or Geneva, but for the Catholic and Apostolic Church of England. But how had all this come about? We must briefly examine the career of the archbishop, his character and his achievement.

III.

Cranmer's life falls naturally into two halves. For twenty-six years he lived as a scholar in the secluded courts of Cambridge: for twenty-seven he stood in the forefront of public life, as archbishop and statesman. Born in 1489, he was sent to the newly-founded Jesus College at the age of fourteen, and became a Fellow of his College in 1511. His academic career was quietly distinguished. By 1523 he was a Doctor of

Divinity and a College Lecturer, and in the same year he was ordained. These were the happiest days of his life, when the spiritual enlightenment of Renaissance scholarship was slowly dawning upon the University. Talks with Erasmus in the evening cool of a College garden: little gatherings of scholars at the White Horse tavern: hours of patient study along the new lines of thought: all these he enjoyed to the full. But it was too good to last. Fleeing from an epidemic of the plague to Waltham in 1529, he fell in at supper one evening with the King's Secretary and his Almoner, the heads of two Cambridge colleges. They talked of the King's "business," and Cranmer was keenly interested. He made suggestions; he was taken into the Royal service; and the peace of Cambridge was gone for ever. Henry and his advisers had secured the man they wanted, and they would not let him go. He was sent on missions to Rome and to the foreign Universities, and on Warham's death in 1532 promoted above the whole bench of Bishops and consecrated as Primate in March of the following year. In May he gave sentence annulling the marriage with Katharine: on June 1st he crowned Anne.

For the rest of the reign he remained the King's most intimate adviser. Henry admired his learning and respected the quiet dignity of his character: Cranmer had all the reverence of the age for the "godly prince" to whom his country was entrusted. He was no mere slavish tool: he approved in general of the anti-papal reformation as it took shape up to the year 1539, but he withstood the Statute of the Six Articles, and in the last eight years of the reign maintained an almost solitary resistance to the strong reactionary party in the Court and Council. It was chiefly due to his persistence that despite the full force of royal, episcopal and popular mediaevalism, the Reformers managed to keep their heads above water till the reign ended. And all the while Cranmer pursued his vast liturgical studies. The first-fruits appeared in the beautiful Litany published in 1545, as an appendage to the "King's Book" of 1543: the rest must wait. The political and social reformation was partially complete: the full religious and doctrinal changes had yet to come.

For the first two years of Edward's reign, Cranmer's influence was paramount.

They were years of extraordinary difficulty and perplexity : indeed a religious reformation could hardly have been attempted under worse conditions. Economic distress and bad seasons inflamed the ordinary conservative prejudice of the people : Bishop Hooper's investigations in the diocese of Gloucester reveal the appalling ignorance of the clergy : while the government of the country was in the hands of a set of grasping noblemen with their appetite whetted by the dissolution of the monasteries in the previous reign. Lutheran and Zwinglian influence, no longer curbed by a Catholic King, now swept in like a flood : and the Romanist party under the able leadership of Bishops Gardiner, Bonner and Tunstall stood irreconcilably opposed to it. It was Cranmer's unenviable task to steer a passage through all this medley of conflicting beliefs and rival interests ; the marvel is that he succeeded as well as he did. He had long been engaged on drafts for a new Prayer-book, and at last in January, 1549, after a series of Injunctions and Homilies and an Order of Communion in the years preceding, the book appeared. It was English : it was Catholic : it was intended to keep open the way to union with the more moderate Continental Protestants ; and yet it failed. The people did not understand it ; the extreme Reformers were disgusted with it ; and the Romanists interpreted it to their own satisfaction. With the help of his foreign friends, Bucer and Martyr and John-a-Lasco, Cranmer turned almost at once to the work of revision.

The situation was blacker than ever. Somerset fell from power in the autumn of 1549, and Dudley, Earl of Warwick and now Duke of Northumberland, took his place. Somerset may have had redeeming virtues : his successor had none. The leader of a band of self-seeking scoundrels, Northumberland stands out in history as the evil genius of Edward VI and the man who led the attractive girl Jane Grey to her doom. He hated Cranmer, and the archbishop appeared little more in the Council for the remainder of the reign. But if he could do no more than protest against the depredations of the politicians (as when he denounced the bill for the deprivation of his own ecclesiastical opponent Tunstall, whose rich see of Durham Northumberland required for his own uses), he could at least firmly resist the onset of the Puritan and Zwinglian reformers who sought an unholy alliance with the men who

held the reins of power. The new Prayer book of 1552 made concessions, but not in essentials. Knox indeed secured the last-minute insertion of the "Black Rubric" (purely on the authority of the Council), but that was all.

How long Cranmer could have resisted Northumberland it is difficult to say. The approaching death of the young Edward precipitated a political crisis and the chief tragedy of Cranmer's career. For last of all, with extreme reluctance and at the personal request of a dying boy, Cranmer acquiesced in the plot to replace the rightful heir, the Princess Mary, by the Lady Jane Grey. The result is well known. Northumberland failed to raise the country : Mary entered London as Queen in August 1553 ; and on Sept. 13 Cranmer was sent to the Tower. He was condemned to death on a charge of treason, along with Northumberland and the Lady Jane, but that was not enough. Mary and her advisers were determined to humiliate him first and kill him afterwards. And they almost succeeded. For shut up in the Bocardo prison at Oxford, a witness of the fearful death of his companions Latimer and Ridley in 1555, deprived even of pen and paper, Cranmer gave way under the strain and in the early months of 1556 signed a series of abject recantations of his heresies and errors, only to find that they availed him nothing and that he was to be burnt after all. He summoned up his courage, turned and rent his enemies, and went to his death in the manner we have described.

IV.

Such was the eventful and troubled career of the first archbishop of the reformed Church of England. It remains to assess his character and achievement. It is easy to criticize him : to construe patience as weakness, and necessary uncertainty and accommodation in an age of change as vacillation and subservience. He lived in the Reformation ; we live after it. He could not see what we can now see of the ultimate issue of the whole movement. He faced the darkness of the future exactly as we are facing it to-day. What can we say in his defence ?

He was completely free from all spirit of self-seeking in Church and State. We have seen how he came into prominence through a chance encounter. He never wanted high office : he took it at the bidding of his sovereign and from a sense of duty to his country. He never indulged in the scramble

for wealth ; he simply clung to his task and did it as well as he could. And he possessed courage ; it was he who interceded for men like Fisher and More and Cromwell, and even for Anne Boleyn ; it was he who resisted the Statute of the Six Articles ; he would not flee for safety when Mary came to the throne ; while his conduct on the day of his death speaks for itself. As for his weakness and waverings and deference to royal authority, we can at least say this : in an age when uniformity was considered essential and toleration unthinkable : when the New Monarch had just come into his own and took the place of the Pope as the one sure bulwark of the faith ; an age when (as Pollard says) "voluntary resignation of an office on the ground that the holder's conscience could not put up with its duties was a thing unknown"—at such a time lived Cranmer, with all the sensitiveness of a scholar added to ordinary human weakness, with a mind slowly broadening out into convictions that nevertheless could not be reached except through a lifetime of thoughtful study, with an immense respect for Henry himself and an innate reverence for the godly prince whoever he might be. The result was inevitable ; and the success far outbalanced the failure. With that success and achievement, Cranmer's contribution to the well-being of the Church, we must conclude.

The Prayer-book is Cranmer's memorial ; the book of 1549 as amended in 1552. As a piece of literature it is universally regarded as a masterpiece ; as a basis of religious doctrine, even in the amended form of 1552 it is undeniably Catholic. The Pre-

faces, "Concerning the Service of the Church" and "Of Ceremonies," with their "godly and decent order" based upon the ancient Fathers and the Scriptures ; the preface to the Ordinal, with its appeal to a similar authority ; the words used in the actual form of Ordination ("Receive the Holy Ghost . . .") : the form of Absolution in the office for the Visitation of the Sick ; the Creeds ; the view of the Sacrament of the Holy Communion contained in the Exhortations and prayers in the order for its administration ; all these things point to a definite determination to maintain a Catholic continuity with the past. The alteration in the actual words of administering the Sacrament ("Take and eat this . . .") in the book of 1552 must not be over-emphasized. Cranmer's actual sacramental doctrine is still something of a mystery ; the latest student of the subject calls it "Suvermerian" ; at least it was not Lutheran, nor was it Zwinglian, much less Roman. He believed in a Real spiritual Presence, not in the elements, but in the worthy receiver of the Sacrament ; the same belief is current in the Church to-day and does not affect its Catholicity. Our final verdict on Cranmer must be that of Canon Dixon in his exhaustive history of the period : "a greater man than any of his contemporaries . . . He preserved the continuity of the Church of England."

For further reading :—

A. F. Pollard, Cranmer (1904).

A. C. Deane, Cranmer (1927).

C. H. Smyth, Cranmer and the Reformation under Edward VI (1926).

THE INVOCATION OF SAINTS. By the Rev. A. Lewis Innes.

"The utility of calling upon the Saints depends largely upon a great assumption. It is the assumption that they are in a position to hear our appeal and to act upon it. If we were sure that we could make known our desires to the departed, we should undoubtedly be deprived of a great assistance if we were forbidden to do so. But we do not know that they are near, or that they can hear us. No authority, which the Christian recognizes as final and conclusive, declares it to be so. Our Lord gives us no indication of the kind. Holy Scripture is silent upon the subject. The Fathers speak doubtfully about it. They contradict one

another, and sometimes even themselves."*

The practice of directly invoking the Saints would seem, then, to rest ultimately upon a mere guess—a very unsuitable foundation, surely, upon which to base a religious, or quasi-religious, practice.† It seems a sad dilution and, as it were, adulteration of the pure Worship of Almighty God to mingle with that Worship addresses to beings who, however holy and exalted they may be, are, after all, mere creatures. As Father Puller

* Canon A. J. Mason : *Purgatory*, Lect. III, pp. 145—6.

† See the excellent *Note on the Invocation of Saints* in *The Practical Religion*, by the Rev. Vernon Staley.

puts it:—"For seven centuries the Church kept her public Worship uncontaminated by this abuse, and addressed all her corporate Worship to God only. Our own Church happily recovered in the sixteenth century, at any rate in connection with this particular matter, that purity in public Worship which, having been bequeathed to the Church as a legacy by the Apostles, was cherished and guarded by her through the Ages of the Martyrs and of the principal Councils and of the great Fathers. Let us thank God for this recovery and hand it on in its integrity and in its splendour to our posterity."*

That the Church within the Veil intercedes for the Church Militant, I of course believe with my whole heart; but the best and safest way for us to obtain for ourselves a share in that intercession lies (it always seems to me) in the method of prayer known as *Comprecation*. There can, at any rate, be nothing uncertain about that method. "There can be nothing wrong or dubious," says Canon A. J. Mason, "in asking Almighty God Himself that we may profit by the prayers which are offered by the departed. What is known by students under the name of 'Comprecation,' or joining with the Saints in their prayers, is both innocent and sanctioned by Antiquity."† Moreover (to quote once more from Father Puller, "to pray to God to grant us the help of the Saints' prayers is in itself a much higher and holier act than to ask them directly for their help . . . The great Jesuit Theologians, Suarez and

* In *The English Church Review*, Sept. 1924, p. 412.

† Canon A. J. Mason, *op. cit.* Lect. III, p. 162.

Vasquez, . . . are agreed in this, that the Invocation of Saints is not an act of the virtue of Religion. Of course it is not. Even if we knew that the Saints were cognizant of our invocations, our requests to them would be on a line with the requests we make to good men here on earth . . . to pray for us."*

On the whole, then, and viewed in the light of the foregoing considerations, the memorable statement put forth by Dr. Pusey some eighty or more years ago seems to be as much in place now as it was when it was first published. That Statement, dated "St. Peter's Day, 1847," and forming the conclusion of the Advertisement to the complete edition of his adaptation of Horst's *Paradise of the Christian Soul*, runs as follows:—

"For members of the English Church, who desire the prayers of the departed, it has to him (*i.e.* Dr. Pusey himself) ever seemed safest to pray for them to Him, 'of Whom and through Whom are all things,' our God and our All, Who; according to the current Roman explanation also, reveals to them the desire of those below to have their prayers."

We cannot help hoping that this question may, in all its ramifications, receive some day a careful reconsideration at the hands of the Theologians of the Anglo-Catholic party, and that, as a result of such reconsideration, what seem to so many of us to be but doubtful theological speculations and questionable forms of devotion connected with it may, however wide a currency they may have gained in the past, be sooner or later explicitly repudiated.

* *Op. cit.* pp. 408—9.

NOTES ON THE LITURGICAL EPISTLE. By the Rev. Basil E. Bennett.

Ceremonies may be roughly divided into two classes; those which are justified by ancient usage, by practical considerations, or by symbolic value, and those which are not. Among the latter may be placed the meaningless custom of kneeling for the Epistle, a custom which Dr. Gore describes as "rather absurd." It was probably first introduced into our Church in imitation of the modern Roman practice of ignoring the Epistle, which, being in Latin, has no value for the average congregation except as affording a space for private prayer.

It is true that no attitude is prescribed

for the people during the reading of the Epistle, but we may apply the accepted principle of kneeling to pray, standing to praise, and sitting to listen. The notable exception to this rule is standing for the Gospel, for which there is both obvious reason and ancient precedent. The early practice of the Church with regard to the posture for the Epistle is not difficult to ascertain. Amalarius wrote in the ninth century that while the Epistle is "being read we are accustomed to sit, after the manner of the ancients"*, and Rupert of Deutz wrote similarly in the twelfth

* Amal. de Eccl. Off. iii. 11.

century.* Some Salisbury Missals contain a rubric permitting those in the Choir to sit while the Epistle is being read. So it is evident that "the custom of sitting to hear the Epistle is very ancient,"† and it has been advocated in recent times by one of the greatest Roman Catholic liturgiologists, Dr. Adrian Fortescue, who wrote, "People hear the Epistle, as all lessons, except the Gospel, sitting"‡

In early times the Epistle was read from the ambo or pulpit which stood in the middle of the Church by a special reader. The Eastern Churches still employ a reader for this function, but the Roman Church abandoned the custom about the ninth century, when it became the duty of the sub-deacon.

Schultingius blames the English Church for allowing its priests to read the Epistle,§ but, as Palmer says, "it is in truth a matter of little importance."||

The mediaeval custom in England appears to have been to read the Epistle from the pulpit, though some churches used the Gospel lectern for the purpose. An eyewitness of the spoliation of Durham Cathedral writes that "At the North End of the High Altar there was a very fine Lettern of

* Rup. de Div. Off. i. 32.

† Maskell Anc. Lit. 50.

‡ The Mass, p. 264.

§ Bibliotheca Ecclesiastica, tom. iv, pars. 2, p. 135.

|| Origines Liturgicae, sec. IV.

Brass, where they sang the Epistle and Gospel."* In the Salisbury Missal we find this rubric: "And when the last prayer before the Epistle is commenced, the sub-deacon goes through the middle of the choir into the pulpit to read the Epistle. And the Epistle is read in the pulpit every Lord's day." On ferial days it was read at the steps of the choir. In some churches a platform seems to have been built for the purpose in the body of the church. Thus, in 1547, the churchwardens of St. Margaret's, Westminster, paid two shillings "for making of the stone in the body of the church, for the priest to declare the Pistells and Gospels;" and in 1553, thirteen shillings and fourpence for the "pulpit, where the Curate and the Clark did read the chapters at service-time."†

In the absence of another parson or a lay clerk, the celebrant read the Epistle himself at the South corner of the holy table. In 1547 it was appointed in the injunctions of Edward VI that the Epistle be read in the pulpit or in some convenient place. Queen Elizabeth enjoined that a special reader, called an "Epistoller," was to read the Epistle in cathedral and collegiate churches, vested in cope; a custom which survives to-day in many churches in this country.

* Rites of Durham.

† Nichols Illustrations, pp. 12 and 14.

NOTES ON AUSTRALIAN CHURCHES.

THE ENGLISH USE IN SYDNEY, N.S.W.

In Australia the Catholic Movement is making, on the whole, quite satisfactory progress, particularly in the "Pioneering" country dioceses where it is found that Catholic-minded bishops are doing wonderful work, well supported by priests of adventurous spirit. However in the two principal cities, Sydney and Melbourne, matters are very different, particularly perhaps in the former, where a Protestantism akin to Orangeism, reigns almost supreme. It is therefore particularly interesting to note that on Christmas Day last High Mass was celebrated for the first time at St. James' Church, King Street, Sydney (a city church which for well over thirty years has upheld the Catholic banner) with full ceremonial according to the English Use. There are but three churches in this large city of over one million inhabitants which can be called Catholic in their presentation of worship,

and of these three, two follow closely the "Roman" Use. However, at St. James' for some years past a policy has been pursued of bringing the externals of worship more and more into line with the principles enunciated in the Alcuin Club's "Directory of Ceremonial" which has been followed fairly closely.

In the Diocese of Sydney no priest is licensed until he undertakes in writing not to use or permit the use of the Chasuble, and so the Celebrant at sung Masses perforce wears a cope and is assisted by Deacon and Sub-Deacon in girded and appressed albes, which are also worn by the Clerk, taperers and thurifer. A boat-boy wears winged rochet. High Mass is sung by a very fine choir at 11 a.m. on Sundays, and in addition, on Sundays at 9 a.m. and on Holy Days at 7.30 a.m., there is sung Mass (Merbecke sung by the congregation) at which the

Celebrant is assisted by Clerk and two taperers (no incense). After these celebrations the bulk of the congregation sits down to breakfast in the spacious crypt of the church, which was built by convict labour some 110 years ago and is therefore one of the oldest churches in the Commonwealth. The number of communicants at 9 a.m. averages nearly 150, so that it will be seen that this old church is bearing effective witness to the Catholic Faith in a place of great strategic importance.

Christ Church, Brunswick, Melbourne.

This church has an altar with posts and riddels in the Lady Chapel and the choir stalls have been removed to the south transept. There is a scheme on foot to remove the altar rails further west and to fit up the high altar with posts and angels, as soon as funds will permit. There is a Sung Mass every Sunday with English ceremonial, a daily Mass and Confessions.

St. Peter's Church, Murrambeena.

This church has a high altar with riddel posts and angels, a side altar on English lines, and a screen with rood and figures. There is a Sung Mass (High, when possible) every Sunday, a daily Mass and

MUSIC.

We have received from the Oxford University Press *The Simple Mass, a short setting of the Holy Communion* (1662 and 1928) to easy plainsong melodies, and also *The People's Nicene Creed, two traditional unison melodies for congregational use together with Paternoster and other common chants*. They are set with organ accompaniment by J. H. Arnold and cost 9d. each. These are the very easiest of the old melodies singled out from the Plainsong Society's *Ordinary* and we can thoroughly recommend them to members of the Anglican Society. This music is beyond the power of no congregation and all of those who have taken to heart the words of the late Mr. Noel Ponsoby (*vid. English Catholic* vol. i, No. 4), and are striving to develop the congregational music of the Eucharist on the lines he suggests and to restore the people's part to the people will find these settings exactly what they need. The plainsong *Creed* and *Lord's Prayer* are so simple and so dignified to sing that they ought to be in weekly use and never altered. Mr. Arnold's easy, supple accompaniments are entirely satisfying, and his use of five-line staves (while retaining the old square notes) should go a long way towards breaking down the initial prejudice of a village choir, when faced with speech-song melody in print for the first time.

REVIEWS.

We have received two Alcuin Club tracts, which are published by the Oxford University Press (price 2/6 each). Though they are single essays of no great length they are admirably printed and illustrated in separate booklets.

Tract No. XVIII, *Cassock and Gown*, by the late Rev. H. G. Clayton, contains 16 pages of printed matter and six good plates. The writer shows quite clearly that the Cassock and Gown is the traditional and canonical dress of the clergy and he appeals for its restoration on all suitable occasions. The Puritans attacked the gown as vehemently as the surplice, and with as little success, for the cassock

It has had a daily Mass for about thirty years instituted by a former Rector, Canon W. I. Carr Smith, who is now Vicar of Forty Hill, Enfield, Middlesex, and who did magnificent work as a Catholic pioneer for thirteen years in the Sydney Diocese, perhaps the most backward in the Anglican Communion from a Catholic point of view. The parish is now in charge of the Rev. P. A. Micklem, M.A., D.D., with a staff of two priests.

R.L.R.R.

Confessions. Among the appointments is a fine set of green High Mass vestments. Everything in the matter of ceremonial is English, and the church itself is a fine building.

St. James' Church, East St. Kilda.

This is really only a church hall, but everything is fitted on the lines of the English Use. The permanent church will also be fitted in like manner.

Brisbane.

There is an English altar in Holy Innocents' Chapel in Brisbane Cathedral and All Saints has an English high altar. But in both cases the ceremonial is Roman.

H.C.K.

and gown was used by the Anglican clergy as their normal dress until about the first quarter of last century. We are glad to see each year a number of cassocks and gowns at our General Meetings, and we commend this dress to members for use in their parishes.

The other Tract (No. XVII) is on *Linen Ornaments of the Church* by the Rev. P. Dearmer. This is a practical summary of what he has written in the *Parson's Handbook*, excellently illustrated, clear and concise. There is a real need for such simple instruction on practical matters, but it would seem to us that this would have reached the ordinary vestry where it is needed most had it been in a cheaper form. As it is, this tract will probably reach only those who have already studied the *Parson's Handbook* and have no real need of its admonitions.

A MEETING OF THE CAMBRIDGE BRANCH.

On Thursday, February 13th a meeting was held in Selwyn College, Cambridge, at which the Rev. H. Adeane Byard addressed a group of undergraduates on the aim and work of the Anglican Society. The speaker pointed out that the Society stood for loyalty to the reasonable Catholic position traditional to the English Church, both in the sphere of faith and in that of practice, and urged the absolute necessity for unity, based on an acceptance of that position if the Church was to overcome the difficulties which at present faced her. Discussion followed, and a very large measure of agreement with regard to the principles for which the Society stands, and for the need for, and value of such a movement as ours, was revealed. The meeting was arranged by the members of the Society in residence at Cambridge.

OXFORD BRANCH.

Members will be interested to hear that there is an account of the visit made by the Oxford Branch to Quinton Church about a year ago in the 1930 Report of the Church Crafts League.

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